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the opportunity to remodel the whole. Fully a third of it has been entirely rewritten, and the remaining portions have undergone so minute a revision as to render it in many respects a new work." It is indeed a most valuable contribution to anthropological science; nearly always philosophical in spirit, generally accurate and painstaking in details, it will do more to raise archæology above the sneers and unmerited contempt of the intelligent part of the community than any work which has hitherto appeared on the subject; whilst to the scientific student of historical anthropology it commends itself at once by its obvious merits. The object of these studies is to draw aside that dark veil which at present hides the features of the pre-historic past from the fulness of our view; some glimpses indeed have been obtained, but we want more light; and even this is not a vain and hopeless aspiration whilst there are so many able, earnest, truth-seeking torch-bearers in the field. We watch and wait!

BODICHON ON HUMANITY.*

THERE are two classes of French books more interesting to scientific men than any others. These two classes are such as are crowned by the Institute (*couronné par l'Institut*), and such as are persecuted by the Government. To the former class belongs, among many others, the famous *History of Semitic Languages* by Renan; to the latter, the work now before us. A book professing to treat at any measure of length, and with any degree of system, on so wide a field as humanity, must have on anthropologists peculiar claims, and be scrutinised by the students of that science with the closest attention, and allowed every meed of respect possible to be bestowed upon it. But when such a work comes with the extra recommendation of governmental persecution, and is the work of a medical man in that great French colony now justly occupying the attention both of an emperor and of thousands of less prominent individuals—when it is printed in Algiers itself, and the course of its printing checked by departmental authorities, and finally emerges into the world in the free air of a Swiss capital,—such a work, the writer opines, is more especially worthy of consideration at the hands of the lovers of science or of humanity.

Though published twelve years since—and the worthy doctor is careful to inform us of the exact dates when the printing and publica-

* De l'Humanité, par Bodichon, Docteur en Médecine à Alger. Genève: 1853, quarto, double columns, pp. 176.

tion began and were completed—anthropology has not so entirely changed its aspect as to render the book obsolete or behind the times. All anthropologists know what an immense impetus the discovery of the lacustrine habitations, the weapons of the stone ages, the Danish and Scottish kitchen middens, has given to our studies; but though the veil which hides from us the early progenitors of our races, had not been drawn aside so far at the period when Dr. Bodichon composed his work, yet many of his ideas have been confirmed by recent discoveries, or illustrated by national events, thus fairly demanding from us an honourable hearing upon questions yet concealed from us.

A speculative book is always a difficult book to summarise. There is the primary objection to it, that it has to assume so much, that it necessarily must be dogmatic in tone, and that the writer himself, as it were, inspired with the entire idea of his production, has an eminent advantage over the reader, who finds on the first page an assertion the proof of which lies remotely buried amidst a mass of illustrations, arguments, and inferences, separated from it, perhaps, by half a volume, and tedious to the patient student to eliminate. Such a book truly resembles nature and the universe itself, where heaped in apparent chaos, but, probably, nay, almost certainly, general order, lie the fragments whence humanity has to reconstruct the edifice of its lost history—to rediscover the landscape changed a million years ago—and by which to penetrate into the arcana of nature itself.

But there is a secondary objection to a work of speculation like the one before us. And that is, that though the writer may himself have accumulated vast stores of learning upon every conceivable topic necessary for the illustration of his central idea, it is humanly impossible that he can have so probed the depths of each of these sciences, as to present their inductions and results with uniform verity; and, perhaps, it is this very inequality of effort which is the best guarantee for our ultimately arriving at a high degree of approximation to the truth in our speculations upon the origin of this earth, at least, if not, with similar fulness, upon the nature of cosmical bodies more remote from us.

However, when a labourer in this arduous field boldly steps forward and sets forth many doctrines at variance with the received views of his age, in the writer's opinion he is entitled to be exempt from the process of annihilation until his arguments have been calmly considered. Surely, there is a great want of logic, and an infinite evidence of timidity, on the part of those who are terrified at doctrines being asserted controverting the established state of things.

Dr. Bodichon divides his work into six books of unequal length.

The first book, comprising about a fifth of the whole, contains the cosmological, geological, and ethnographical portions of the work, leading in its concluding sections through some singular psychological considerations to the second book, devoted to a social and political review, to which we will make subsequent reference. Our space here will not admit of so full a report upon the contents of each chapter as might be desirable, but the more salient points can be touched upon without unnecessarily increasing the length of this article.

The Creator is (dogmatically) represented as a being of ceaseless activity engaged in recreating and destroying portions of his universe, which is infinite. Chaos is a myth; the earth on which we live is, together with the planets and the present sun, merely a larger structure of a fiery nature cooled down into second astral groups. The earth was vaporous and so forth.* It is not too much to say that this eternally similar story is so wearisome, that it may be dismissed and passed over for more practical points. Unlike most learned systematisers, Dr. Bodichon appends no notes, makes no citations, and gives us no clue as to whence the principal ideas enounced in his book are primarily derived. Of course, these several ideas are common to the memory of most readers on cosmogony, and those who wish to verify can do so without much difficulty; most persons will, the present writer thinks, be more inclined to regard the unattainable as best left alone. So much, within our power, remains to be discovered, that the question of cosmogony in itself, may well be left to be considered at some period when science has shed its wisdom-teeth, and sunk into senility, preparatory to the tomb.

But, if the cosmological inductions of M. Bodichon are not remarkable for novelty, they are, at any rate, so far a proof of an unprejudiced mind as to prevent his being terrified into slavish subservience to authorised opinions now, and perhaps for the last time, on their trial. That this world must succumb to the fate of other astral systems, and pass through a cataclysm at some period not very remote, geologically speaking, is his opinion; the necessity of such an event seeming to Bodichon to be reasonable upon chemical and other cosmical grounds. Yet for similar reasons of analogy we find him espousing the polygenistic side of man's origin; and here more legitimately we may begin to see what train of thought led M. Bodichon to the opinion.

Broadly stating that "it is repugnant to reason to suppose that the European rat was born of the same parents as the rat of Oceania,

* The growing of the earth at the expense of the air, an opinion advanced by M. Bodichon in 1853, we recommend to the consideration of Captain Drayson, who published a suggestive little book about 1857 on the subject.

from the same cause it is repugnant to belief that the German and the Australian had the same parents. If God had, for the whole of humanity, created but one couple, it would have taken millions of years for the children to have formed the races we now see in existence, with such opposite physical and moral types." And, now, defenders of the six thousand years theory, rejoice that the doctor is orthodox at your expense! If he concede the limited period, he abandons the monogenistic theory you have fashioned out of the primeval Hebrew myths! Hear the doctor, and sit at the feet of Gamaliel!

"Now," he continues, "this long existence of the human species" (*genre* is the French, anthropologists must translate as they will) "is not to be accepted; tradition, science, reason, demonstrate that it is recent. *I, therefore, admit a multiple creation of races*: furthermore, in consequence of the law of continuous progress, revealed by geology and history, I admit that the first created were the inferiors, and the last created the superiors." M. Bodichon regards the first created pairs to have been created in an adult state, but each couple suited to the climate and surroundings in which it was placed, and that, as the particular soil in which certain grains of wheat are sown modify the character and qualities of the product, so also with man diversely distributed over the earth's surface. Structurally, therefore, it may be deduced from the doctor's principal idea, men are brethren, but in kind and degree, not in physical or mental qualities. There is an archetypal resemblance, as between dog and wolf, cat and tiger, but no further to be talked of, as being really and absolutely identical. He expressly says: "Rationally and physically, parentage is truer than fraternity." And again: "Each civilisation is the result of the physical and moral organisation of the race which exhibits it. As every part of the globe offers its special vegetable and animal types, so also every part of the globe possesses its human race and its peculiar human types. The study of physical characteristics," he continues, "is the most important sphere of anthropology. Other sciences, history, archæology, numismatics, and philology, can only be auxiliary to it. Physiology will determine the origin and filiation of men as of other animals. Every anthropological classification should be made according to the organic structure, as the principle of life eludes our search."

These principles indicated, M. Bodichon descends into particulars, recommending the study of the inhabitants of the mountains and the plateaux, as being more primitive and less removed by long habit from their ancient centres; but he takes exception at some expressions employed in the terminology of previous ethnographers. "To be-

lieve that Asia peopled the world—to call nations Indo-Germans, Indo-Scyths, Indo-Malays—is a gross (*capitale*) anthropological error. These countries could not produce races so different as those so named. Fair (*blonds*) autochthones are not found in the Himalaya range, in the Altai, and other zones of central Asia; that portion of the globe is the home (*patrie*) of the yellow races.”

To hybridity of races M. Bodichon attributes the various aspects of mankind as now seen, everywhere the superior race stamping its own likeness upon the race inferior to it, and altering its features and general characteristics; but still the majority of races are found in much their original local centres, little changed by invasions and other disturbing causes. The mound builders of America linger near their ancient habitations, and the architects of Palenque, Uxmal, Ellora, have left their descendants near those ancient structures. Such may serve as a brief specimen of the general ideas of M. Bodichon upon the races of man. Each race, besides, has its destiny, its functions, and its use to general humanity.

It would be beside the present purpose to enter into the details of M. Bodichon's classification of man; such advances have since been made upon this head, that however valuable at the time, and useful when read in continuity with the remainder of his work, it would be out of place in this brief notice. Be it only said that he regards man as having been distinctly created at successive periods, and that to the first he counts the Australians, the Andaman Islanders, some tribes of Thibet, Siam, Formosa, China, New Guinea, the Hottentots, the Bushmen, the Lapps, the Samoyedes and Eskimos; the second comprises the Papuan, Polynesian and Micronesian Islanders, the redskins of North America, the Guaranis, the Caribs, Aztecs, Quichuas, etc.; to the third are allotted the Ethiopian, Kaffir, the Gallas and the Javano Malays; the fourth creation comprehends the Chinese, Japanese and Mongol races with their affiliations; to the fifth creation he assigns the Hindoos, Arabs, Jews, Irano-Caucasians, the Arameans, the Pelasgi (Hellenes and Roumans), Spaniards, Portuguese, Corsicans, Basques, Turks, Finlanders and Magyars; the final and sixth creation includes the Poles, Russians, Slovaks, Serbians, Croats, Illyrians, Normans, Danes, Swedes, Norwegians, English, French, Irish, Gauls, Celts of Scotland and the Teutonic races in general. The purpose of the creation of these numerous races M. Bodichon considers to have been that of serving the ends of progress, to be attained by a continual battle with innate desires and outward adversities, with a final triumph over the forces of nature, and the reign of perpetual happiness, but not after the fashion of the millennium of Dr. Cumming or learned enthusiasts of other creeds.

M. Bodichon having, to his satisfaction, though it seems somewhat empirically, settled the distribution and successive appearance of human races upon the earth, next proceeds to semi-political vaticinations as to the specialities of the millennium, and its mode of gradual evolution. Inferior races are to be absorbed or destroyed before their superiors, and M. Bodichon pushes this doctrine to such an extreme, that he most unquestionably has overstepped the natural boundary of science. To enter into speculations as to *why* man was created is undoubtedly to forsake the realm of Positivism, and to replunge into the slough of metaphysics, by men of science left to thinkers rather than experimental observers. The chapter discussing this abstract point may therefore be passed over.

Dr. Bodichon considers that the races of greatest continuance have been those most applying themselves to the cultivation of the soil, most intermarrying among themselves, and (though this is beside the scientific question) most applying the doctrine of fraternity. Indeed, here may be seen the reasons why the government persecuted the book; ultra democracy, whatever view may be taken of it generally, was obtruded into a book purporting to be purely scientific, and hence its subsequent fate. His conclusions are, that wherever a race is seen to be smitten by great calamity, the three principles above stated have been violated, and that it is justifiable to destroy that race—hence the necessity for destructive personages.

A few instances of some very curious fulfilment of our author's speculations, and we will lay the book down. The principal instructors of the human races in their several orders, according to M. Bodichon, are North America (representative of liberty in all religious matters), France (that of Catholicity or the authority of one will), England (Protestant and oligarchical), and Russia (the absorption of religious and civil authority into one person); while Germany he regards as being an equilibrium upon these points. Other chapters of the book are occupied with the settlement of natural geographical frontiers. Our author, however, is singularly unfortunate in his speculations regarding Italian unity, which he deems impossible so far as Naples and Sicily are concerned.

The second book inculcates revolutionary principles, and we may therefore leave them there. More curious are the speculations as to the future of the Negro and other races. M. Bodichon predicts—Negro governments in Brazil, Guayana, Venezuela and the Antilles. The West Indies will form an insular federation of blacks. Madagascar will be developed in like manner, and an African state will arise along the various shores of that continent. For Egypt, M. Bodichon predicts a period of national grandeur in the future, and

the initiator of this progress is to issue from the race of Fellahs, while Nubia and Abyssinia will resume a high position. But as all this, and as much more, is to be accomplished only by the result of an intermixture of races, we fear the time is far distant.

We will conclude this notice of a really curious and suggestive book by one short extract, which, written in 1852, has received in a sad and impressive manner its fulfilment in 1865.

“Between the shores of the Atlantic, the Gulf of Mexico, and the Rocky Mountains, the Anglo-American union will continue its development. *The Southern States will make war for some time upon those of the North, but they will finally be subdued, inasmuch as they are inferior to them in morality, activity, and equality. The Negroes will be emancipated by consent or by force.*”

But a Frenchman who deliberately anticipates, as M. Bodichon has done, that his own country is not destined to be at the apex of civilisation, is a phenomenon of some interest. We trust, therefore, his book will receive more attention than it has hitherto done.

ON ANCIENT BRITISH SCULPTURED ROCKS.*

IN one of the counties in the north of England there exists a class of antiquities so rare as to be supposed to be unique to that part of the country. In the county of Northumberland there are fifty-three stones or rocks on which there have been discovered about three hundred and fifty figures.

Mr. George Tate, the accomplished and zealous Secretary of the Berwickshire Naturalists' Club, has recently issued a long hoped for memoir on this subject, and he thus describes the characteristic figures:—

“The most typical figure is composed of a series of circles around a central hollow or cup, from which proceeds a gutter or radial groove through the series of circles—*Fig. 1, p. 141.* In most cases the circles are incomplete or stop short of the radial groove; but in others, they are complete and join the radial groove; the distinction, however, is immaterial. This form distinguishes these sculptures from all others. Sometimes there is only one circle; frequently there are three or four; and in one case there are eight. The size varies from two inches up to thirty-nine inches in diameter. Some forms are true

* The Ancient Sculptured Rocks of Northumberland and the Eastern Borders, with Notices of the Remains associated with these Sculptures. By George Tate, F.G.S., Cor. Mem. Soc. Ant. Scot., Local Sec. of the Anthropological Society of London, Secretary of the Berwickshire Naturalists' Club. Alnwick: Blair, 1865.